

From the Editors

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David R. Bauer

This issue represents well our desire to include a variety of types of articles bound together by a common concern to represent the commitments and practices of inductive biblical study.

We begin with two exegetical studies in the Gospels and both of which insist that attention to broader-book context significantly informs our understanding of vigorously debated passages. Drew Holland examines the meaning of the word ἐξέστη in Mark 3:21, which is usually translated “he is mad” and which suggests a negative response on the part of οἱ παρ’ αὐτοῦ, commonly believed to be either Jesus’s family or disciples. By contrast, Holland shows that the term actually has the positive meaning “he has amazed” and describes the awe with which the crowd experienced Jesus’ mighty works.

Jerry Breen revisits Jesus’s saying in Matt 20:28—“the Son of Man came . . . to give his life as a ransom for many.” He insists that scholarly disagreement regarding the OT passage(s) that lies behind the statement, and thus the meaning of the statement, is the result of a lack of attention to the context of this passage within the Gospel of Matthew. The literary context, he concludes, leads us to see that Matthew combines the concepts of “Son of Man” (Dan 7) and “ransom” (Isa 40–55). This combination highlights how “the powerful ruler of all will intentionally sacrifice his life on behalf of his people.”

This issue also contains the final chapter from *The Pedagogy of St. Paul*, by Howard Tillman Kuist, a leader in the development of the inductive Bible study (IBS) movement and a member of the faculties of The Biblical Seminary in New York, Union Theological Seminary in

Virginia, and Princeton Theological Seminary. Kuist here summarizes and assesses Paul's teaching practices: they were remarkably influential in his own time and throughout the centuries; they anticipated many of the principles urged by modern educational theorists; they addressed not only cognitive aspects of his readers and hearers but were holistically formational; they represented his deep and noble character; and they were profoundly rooted in his experience, including both his early training within the Jewish context and his later encounter with the risen Christ. Kuist's other chapters, which appear in previous issues of this journal, tease out specific aspects of Paul's educational method.

The IBS movement has always taken both teaching and preaching seriously. Thus, we move from Kuist's focus on teaching to proclamation with the exposition on Psalm 124 by Stanley D. Walters. Over his long and distinguished career, Dr. Walters has combined rigorous scholarship with engaging and compelling preaching. This illuminating sermon reminds us that the biblical texts were originally essentially kerygmatic and that their study is incomplete until it breaks forth in proclamation. It demonstrates how the attentive reading of the Hebrew text combined with careful consideration of the context of the Psalter and the larger canon can lead to rich theological and spiritual insight that is immediately relevant in every age, including our own.

This issue concludes with the latest contribution to our series on Journeys in IBS. Alan J. Meenan recounts the ways in which his experience with IBS, engendered by his encounter with the teaching of Robert A. Traina, gave direction to his doctoral studies in the OT and has shaped his ministry as pastor of some of the most significant churches in Presbyterianism. The description of his employment of IBS in teaching the Bible to laypersons is both highly instructive and encouraging. And his work with The Word is Out, a global mission organization that employs IBS to equip leaders of the church in developing nations to interpret and teach the Scriptures well, points to the prominent role IBS will play throughout the world in the years ahead.